Plenitudo Fontis:

OR,

Christ's Fulneſſe, and Man's Emptineſſe.

A Sermon Preached by *IOHN PRESTON*, &c.

1 Cor. 4. 7.

What haſt thou, that thou haſt not received? if thou haſt received it, why doſt thou boaſt, as though thou hadſt not received it?

LONDON,
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To the Anti-Arminian:

OR,

To every good Christian Reader.

Good Reader,

PLiny *the great* Naturalist, *taxeth some of the* Greeke, *and* Latin Writers *in his time, of folly at the least, for sending abroad their empty and worthlesse Pamphlets with an over-praise in the* Title, *promising much at the first sight, but utterly deceiving the* Reader *in his further search: But he that shal with judgment reade this Sermon, will finde somewhat more then a naked title to commend it. Sometimes the workman graceth the worke: Sometimes the Worke the Worke-man; but behold in this* Treatise *they kisse each other, and are joyned together as a white Rose & a red Rose in one sweete Posie. But, that both have beene abused in the* first Impression *hereof, it appeareth as clearely (by the Manuscript) as the splendant* Sun *within* Earths spangled Canopy: *for at those* Passages, *which will make the* Arminians *to stumble and (without doubt) to fall in some measure, are (by*

Plin. Præfat. Hist. Natural.

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D. W. 2 Leaves in ſome places.

the Imprimatur-iſt) *deleted; as if* Arminianiſme *were* Englands *true Doctrine. But now for thy comfort (Dear Chriſtian) thou haſt the Author's Sermon as it was preached before* King Iames, *without the leaſt diminution; And I ſend it out with that prayer, or benediction that* Iacob *ſent with his ſonnes into* Ægypt; God Almighty give thee mercy in the ſight of the man: *In the ſight of the great man, that thou maiſt make him humble: Of the poore man, that thou maiſt make him content: Of the ſtubborne man, that thou maiſt hammer, and ſupple him: Of the penitent man, that thou maiſt bind up his wounds & ſores. Of every man, that thou maiſt touch his conſcience, and wound his ſoule.* Amen.

Gen. 3. 14.

Thine in the Lord Ieſus,

P. B.

Chriſts

Chriſt's Fulneſſe, and Man's Emptineſſe, &c.

JOHN 1. 16.

Of his Fullneſſe we have all received Grace for Grace.

SAint *Auguſtine* in his booke *De Civitate Dei*, ſeemes to ſtand amazed at the Majeſty which appeares in this firſt of *Iohn*, above all other paſſages of *Holy writ*. And *Calvine* ſaith, he doth in this Chap: *Detonare ab alto*, giving it the chiefeſt inſtance wherein a divine ſtupendious authority appeares beyond all the writing of men. *Iunius* ſaith, that he was uever ſtrucken with an apprehenſion of the *Diety*, till he read this firſt Chapter, affirming it to be the firſt and chiefeſt cauſe of his converſion from Atheiſme to a ſincere imbracing of *Chriſtianity*, you may ſee it in his life written by himſelfe. And in all this Chapter, I finde not a richer and fuller ſentence then this which deſcribes to us the *fullneſſe* of *Chriſt*.

The parts of it are three.

Firſt. here is a *Fulneſſe* attributed to *Chriſt*.

Secondly, this is not a reſpective but a *diffuſive Fulneſſe*, that is, *Fulneſſe* not ſhut up in its owne Bankes, but running over for our benefit and uſe.

Of his Fulneſſe we have all received, that is, all that ever had any Grace took it from this heap, drew it from this fountaine.

Thirdly, theſe receits are amplified by the varitey of them, *Grace* for *Grace*. That is, *Chriſt* hath given to us for all the Graces which he received of his father for us; Graces anſwerable, as the Seal is ſaid to give to the Waxe print for print, Character for Character, or as a father is ſaid to give to the ſonne lymbe for lymbe, member for member, though not of the ſame bigneſſe and meaſure. In the ſame ſence Chriſt is ſaid to give to us *Grace* for *Grace*. So that now you ſee here a full ſhop, many Buyers or Receivers, choiſe of wares, or rather to uſe the Scriptures ſimilitude: A full Table, many Gueſts, Variety of diſhes: *Of his fulneſſe we have all received Grace for Grace.* *The firſt part.*

1. *In regard of his person.*

[We begin with the first. This *Fulnesse* is attributed to *Christ* in 4. respects. [1. *In regard of his person*: So hee was full. 1. with an *increate Fulnesse*: for as the glory of God filled the *Temple* that *Moses* could not enter in: so the humanity of *Christ* which answered to that type, was filled not only with the effects of the Diety as then, but with the Diety it selfe, which is therefore said to dwell in him corporally or essentially. [2. Hee was moreover filled with a *Created Fulnesse*, and so hee was said to be full of all divine good things, which *Iohn* reduces to two heads, *Grace* and *Truth*. *Truth* which comprehendeth all the vertues of understanding; And *Grace* which comprizeth all beauties and perfections of the will.

2. *In regard of his Offices.*

Secondly, this *Fulnesse* is attributed to Christ in regard of his offices [1. as a *Prophet*. He was *full* of all the Treasures of wisedom and knowledge? So that all the *Light* which the *World* ever had came from him as a *Prophet*.

All the *Revelations* which *Adam*, *Abraham*, and *Noah* ever had; All the *Visions* which *Esaias*, *Ieremy*, and the rest of the Prophets ever saw; *All the mysteries* which ever were declared to *Paul* and *Iohn*, came from him, they all received their light from this *Sun*, which from the first morning of time shone to the darke world, without setting more or lesse, though the darkenesse comprehended it not. Secondly, hee was *ful* as a *Priest*, *full* of favour with God, whence he hath audience, alwais full of *Compassion* to man, whence he is ready to entertaine any suits or Suitors; *full* of merit, whence sure to prevaile in all his requests and Intercessions [3. He was *full* as a *King*, *full* of authority, all power was given him, in Heaven & in Earth, full of strength and might to defend his Servants, and to resist his enemies till he hath made them his foot-stoole. Lastly, full of royall *Munificence*, whence ready to supply the wants of his Servants, and to give them in the end a large recompence of reward.

3. *In regard of his Righteousnesse.*

Thirdly, this *Fulnesse* is attributed unto Christ in regard of righteousnesse, hee was *full* of all righteousnesse *original* & *actuall*, *active* and *passive generall* and *particular*, whence we have these benefits, following, [1. That hee who was so *full* himselfe is able to make us *full*, if we want faith or love, or any other grace. [2. By this we know what a Mediator we have to deale withal, even with one *full* of love, *full* of patience, *full* of tender compassion which may invite us to come to him. [Lastly, we have this comfort. that though

though our Righteouſneſſe be very weake and ſmall, yet in him we are compleate, *Coloſſ.* 2.

Fourthly, this *Fullnes* is attributed to him in regard of his *Effects*. Scarce was there ever any action that Chriſt did, but you ſhall ſee a *Fulnes* in it. At the firſt Miracle that ever he wrought, he filled 6 water-pots with wine, afterwards he filled 5000 gueſts with 5 loaves and 2 fiſhes, ſo that twelve Baskets *full* of broken meates were taken up; So he filled the Nets with fiſhes till they were ready to breake againe, and which was the beſt *Fulnes* of all, he filled the Diſciples with the holy Ghoſt in the day of Pentecoſt, and often afterwards, whence they are ſaid to be full of Joy, and the Holy Ghoſt.

4. *In regard of his Effect.*

If we would know the Reaſons; It is partly in regard of Chriſt himſelfe, hee was the Corner Stone, therefore there is reaſon hee ſhould be the faireſt in all the Building. He was the Prince of our Salvation, therefore it was meet he ſhould be like *Saul* higher than all the people by head and ſhoulders, farre exalted above all Principalities and Powers.

1. *Reaſons from Chriſt.*

But chiefely it was in regard of us and our *emptineſſe*, that with his *Fulnes* hee might repleniſh our Vacuity, otherwiſe wee could neither have ſeen him nor received of him. Not have ſeene him, for the glorious Beauty of his Godhead was too bright for our eyes to behold. It was therefore reaſon that it ſhould be put into the Lanthorne, or Vaile of *Chriſts Humanity*, that in that we might behold it. Nor could we have received of it, for the *Diety* is an *Inacceſſible Fountaine*; It was reaſon therefore that *Chriſts Humanity* ſhould be the Ceſterne or Conduit-Head to receive it for our modell and uſe.

2. *From our ſelves*

But here one Queſtion muſt bee anſwered. *Steven* and other Saints are ſaid in Scripture to be full of the Holy Ghoſt, and how differs this from the *Fulneſſe of Chriſt*?

Queſt.

I anſwer, firſt they were ſaid to be *full according to their meaſure, Chriſt out of meaſure*, as a little Diſh may be ſaid to be full as well as the Ocean. So they were ſaid to be *full*, becauſe filled according to the narrownes of their preſent Capacity. But Chriſt was full according to all dimenſions, length, breadth, and depth of *Fulneſſe*.

Anſw.

Secondly, in them there was *Plenitudo Vaſis*; In Chriſt, *Plenitudo*

de fontis, that is, there was in them a derived participated *Fulneſſe*, but in Chriſt there was a *Fulnes* like the *Fulnes* of a Fountaine ſpringing from himſelf, which is well expreſſed by the Schoolmen, when they ſay, that the *Fulnes* of the Saints and of Chriſt differ, as *Ignis* and *Ignita*, the one like Torches kindled, the other like Fire it ſelfe, for the *Fulnes* of the Ocean is too little to expreſſe this; For if you take a drop or two from it, it is ſo much leſſened, rather the *fulnes* of the fire, which lights a thouſand Torches, yet is not it ſelfe diminiſhed.

Thirdly, in them there was a Comparative *Fulnes*. *Steven* was ſaid to bee *Full* in regard of other leſſer Saints; But in him there was an abſolute *Fulnes* without all limits, without all compariſon.

What ſhall we now deduce hence for Application to our ſelves?

Firſt, that which is alſo the Scope of the Evangeliſt in this place; This ſhould *invite us to come to Chriſt, and to take of this full heape.* This Incentive *Paul* often uſes to inflame the deſires of the Gentiles to come to Chriſt, even the Riches of that *fulnes* which is in him, which in the *fulneſſe* of time began to be expoſed to all Commers, as he ſaith, hidden before, but now fully revealed; ſeen before but in Types and Shadowes, now with open face; before preached but to a few, now to every Creature under Heaven; before the Spirit was given but by drops, but now *he that hath aſcended on high, and led Captivity Captive*, hath ſo given gifts to men, that he hath filled all things.

Let us therefore be exhorted when we heare of ſuch a *fulneſſe*, not to take the *Grace of God in vaine*, but labour we to have our part in it, that as thoſe Corinthians, we may be *made rich in Chriſt filled with all knowledge and every grace.* Content not your ſelves therefore to know this onely, for that is our common fault to content our ſelves with the Notions of ſuch things without practiſe.

But go to Chriſt as Bees to a meadow that is *ful* of flowers, as Merchants to the Indies that have *full* Mines, that you may experimentally find your ſelves returning from him *full* fraught with the Treaſures of Truth and Grace.

In other things fullnes invites us much; *Ioſeph's full* Barnes in Ægypt drew *Iacob* and his Sons thither: *Canaan* was a Land *Ful* flowing with milke and honey, and that invited the *Iſraelites* to ſeeke it: *Solomons* abundance and *fulneſſe* of wiſedome, cauſed the

Queene

Queene of *Sheba* to come out of the South to his Court. In every thing fulnes doth much allure and affect us. The Covetous man though he ſpend but little, yet he deſires to take it from a full heape, as he ſaies *De p'eno tollere acervo.* How much more then ſhould this fulnes of Chriſt worke on us, eſpecially ſince there is in him not onely a repletive but a diffuſive fulnes; not onely plenty, but alſo bounty? But alas, if we looke upon the waies and actions of men, we ſhall find that men ſeeke a fullneſſe in every thing elſe, almoſt, a fulneſſe in pleaſure and delights, a fulneſſe in honour and preferments; But this full *Honey Combe* is almoſt every where deſpiſed. but happy hee, the bent of whoſe heart God hath turned the right way to ſeeke a fullnes of Faith and Wiſedome, and a fullneſſe of the Holy Ghoſt, who cares not though he be empty of any thing elſe, ſo hee bee full of theſe? though a looſer in other things, ſo a Gainer in theſe. Such a one hath choſen the better part which ſhall never be taken from him.

Secondly, If there be a Fulnes in Chriſt, we ſhould anſwer it with fulnes of affection on our parts, fully beleeve and truſt in him, fully love and adore him, fully delight in him, for it is reaſon the affection ſhould be anſwerable to the *Object*. A little excellency deſires little love and eſteeme; more excellency more love, but wher there is a fulneſſe of al excellencies, that we ſhold procecute with fulnes of all our affections. All the excellency in the Creature in comparison of this, is but as a drop to the Ocean, and a ſparke to the whole Element of fire. Therefore if we proportion our affections to the object, which ought to be the Rule and ſquare of them, we ſhould beſtow on the Creature but a drop of love and delight, but the full ſtreame of our affections ſhould be carried to him, in whom is the *fulneſſe* of all perfection. It is true indeed, that as men hide treaſure from theeves under ſtraw or baſer covering, ſo God hides this ful excellencie from the world under a baſe outſide, that his ſecret ones only might find it out, and others ſeeing, might not ſee, but ſtumble at it. Thus he hid Chriſt himſelfe under a Carpenters ſonne, ſo hee hides Divine Miſteries under the meane Elements of Bread and Wine, ſo the wiſedom of God is hidden under the fooliſhneſſe of preaching: and under Sheep-skins and Goat-skins, as the Apoſtle ſpeakes, were hidden, and ſuch as the world is not worthy of, yet there is ſuch a *fulnes* of excellency notwithſtanding: for if ever wee ſaw

beauty in Sun, Moone, Stars, men, women, &c. Or if ever wee found delight in muſicke, meates, drinks, friends, &c. All muſt needs be more abundantly in God, who is the Author, Maker, & giver of all theſe; As *Solomon* reaſons; *He that made the eye, ſhal not he ſee*, ſo he that made all theſe things, ſhall he not have them eminently in himſelfe, for as the worth of many peeces of ſilver is comprized in one piece of gold, ſo all the petty excellencies which are ſcattered abroad in the Creatures, are all united in God, yea the whole volume of perfections, which is ſpread through heaven and earth, is epitomized in him; Why do we not then with *Paul*, trample upon the Pompe and Glory of the world, for the excellent knowledg of Chriſt? Why do we not with *David*, turn away our eyes, hearts, and affections from beholding vanity, and pitch them all on him? Why do we not re-collect our ſelves, and gather up our affections and thoughts, which are ſcattered and buſied about a thouſand trifles, and beſtow them all on him, in whom is the *fulneſſe* of all excellency, beauty, and perfection?

Thirdly, if there be a *fulneſſe* in Chriſt, then let us be *content with him*, having our hearts filled and ſatisfied with him.

Firſt, *in regard of ſpiritual things*. Goe not to the brookes of *Teman*, the broken Ciſternes, and Pedlers packs of *Rome*, as Saints, Merrits, Churches Treaſury, &c. For if there be a *fulnes* in Chriſt that needs not, *for in him we are all compleat*.

Secondly, for Temporal things let us be *content with him alone*, for he is our fulneſſe even in them alſo, for the better conceiving of this, we muſt know that the firſt *Adam* brought a generall Emptineſſe through all the world, for though the world be full of pumps and pleaſures, as *Iohn* calls them, Luſt of the fleſh Luſt of the eye, &c. yet it is properly empty, becauſe not full of that it ſhould bee: even as we ſay a well is empty, though it be full of ayre, becauſe it is not full of water which ſhould be in it: for Emptineſſe is not ſo much, *Abſentia Entitatis* as *abſentia Entitatis debitæ*. Hence therfore not only the hearts of men, but the creatures are ſaid to bee empty, hence *Solomon* ſaith *Eccleſiaſtes* the 1. Chapter, *Vanity of Vanities, all is but vanity*, that is emtineſſe: and *Rom.* 8. *The Creature is ſubject to vanity*: that is emptineſſe: through him that ſubjecteth it. Hence the hearts of men are not ſatisfied with the world, but as the Prophet ſpeaks: *They eat and are not filled, they drink*

and

and behold their ſoule is empty, becauſe the Creature is now but as the huske without the graine, the ſhell without the kernell, full of nothing but emptineſſe, and being empty in it ſelfe, cannot give us ſatisfaction; But Chriſt the ſecond *Adam* hath filled all things againe, *Epeſ.* 1. laſt verſe, *He fils all in all things*, that is, not only the hearts of men, but the things alſo. It is the *Newter Gender*. πάντα ἐν πᾶσι. Hence we may obſerve, that many finde a want in the midſt of plenty, their hearts finde no reſt or ſatisfaction in al they enjoy, but with the holy Regenerate man it is much otherwiſe, though he have but a little wealth, a little food and rayment, yet there is a ſecret *fulneſſe* put into that little which makes it fit to give him ſatisfaction, which is the meaning of that of the Pſalmiſt, *Pſal.* 37, 16. *A little thing to the Righteous, is better then great riches to the wicked*, becauſe in that little it being filled with the bleſſing of the ſecond *Adam*, they finde a *fulneſſe*, whereas the wicked finde an emptineſſe in the midſt of their greateſt aboundance.

If there be a *fulneſſe* in Chriſt, then what though there be a *fulnes of ſin and guilt in us*, yet there is a *fulnes of Grace in him* able to remove it, and take it away. A *fulnes of mercy* to receive our Supplications, a *fulnes of merit* to make an Attonement for our fouleſt ſins, a *fulnes of Favour* to prevaile with his Father in any requeſts. If therefore there be a *fulnes of grace* in Chriſt, as there is, be not diſcouraged, though thy ſins abound, yet his *Grace* abounds much more, they cannot be ſo out of meaſure ſinful, as he is out of meaſure merciful. Remember but the two Metaphors uſed in Scripture, *I wil ſcatter your ſins as a miſt, and they ſhal be drowned in the bottom of the Sea.* Now the Sun by reaſon of its great force can ſcatter the thickeſt miſt, aſwel as the leaſt vapour: The Sea by reaſon of its great Vaſtnes can drowne mountaines, aſwel as molehils; So Chriſt by reaſon of that Vaſt *Fulnes of Grace* which is in him, is as able, yea as forward and willing to forgive the greateſt ſins aſwel as the leaſt, I ſay as forward and willing for mercy, though it be a quality in us, yet it is a nature in God: Now what is natural, there is no unwillingneſſe or wearineſſe in doing that, as the eye is not weary with ſeeing, nor the eare weary with hearing; Therefore though our ſins be never ſo great and many, yet if this condition be obſerved, that wee

Vſe 4.

lie in no knowne ſin, that we have a ful and reſolute purpoſe, God bearing witneſſe to our conſciences, not to doe the leaſt evil, nor omit the leaſt good, in a word that wee make our hearts perfect to God in al things, for without this condition there is no remiſſion of ſins. But if this condition be obſerved, I ſay that although our ſinnes be never ſo great any many, yet they are not gone beyond the price which hath beene paid for them, nor beyond the *Grace* of him with whom we have to doe, for there is a *fulnes* in him.

Now I beſeech you take not this Exhortation in vaine, for there is nothing more effectual to heale a rebellious diſpoſition, to inſtil ſaving *Grace*, to cauſe a ſinner to change his courſe, then to be fully perſwaded that he ſhal be received to mercy, and that his ſins ſhalbe forgiven in Chriſt: Even as the Theeſe, while the Hue and Cry is after him, never returnes willingly: Rebels and Pyrates whiles the Proclamation of Rebellion is out againſt them, never come in: But if there be a Proclamation of pardon, yea and of ſome great Advancement, if that be beleived once, that, and noting elſe cauſeth them to come in, and to become faithfull and loyall Subjects. Therefore let this *fulneſſe* of mercy in Chriſt be an effectuall motive to us all, to come in to lay down the armes of Rebellion, to chooſe God for our good, and to give up our ſelves wholly to him, to ſerve him with perfect hearts & willing minds, all our dayes.

Simile.

So much for the firſt part.

The ſecond part I wil as briefely diſpatch, and not meddle with the third, leſt I be tedious.

Of his Fulneſſe we have al received

WHence the ſecond Point is [*That al Grace is received*] For as al Stars ſhine in the light of the Sun; So doe al the Saints through *grace received*. What elſe diſtinguiſhed *Iohn* from *Iudas*, *Simon Peter*, from *Simon Magus*? but onely Chriſt, who ſhone upon one, and not upon another, when they ſate both alike in darkneſſe, and in the ſhadow of death.

The Scripture is evident for this, *Phil.* 2. 13. The *Deed* is wrought in us by God, and not the *deed* onely, but the *Wil* alſo which

which produces that *deed*, not that onely, but the *thought* alſo which begat that *wil*. *For we are not able ſo much as to thinke a good thought of our ſelves.* 2 Cor. 3. 5. So that al *grace*, yea al preparation to *grace*, and ability to accept *grace* are al from God: contrary to what *Arminius* affirmeth: and not of our ſelves, and that for theiſe reaſons.

Becauſe *nothing can worke beyond the Spheare of its owne reach*, the effect exceedeth not the Cauſe, therefore it is impoſſible for corrupt nature either to beget Supernatural *grace*, or to doe any Action preparing, or bending, or inclining the wil to it: For as the water cannot heate (which is an Action above the nature of it) until an higher principle of heat be firſt infuſed into it; no more can meere nature doe any thing tending to ſaving *grace*, having no principle in it ſelfe whence it can raiſe it.

Objecti.

And if it be objected (as it is by the *Arminians*) that though *Grace* doe al, yet to accept or reject it, to wil or nil it, is natural to man as a free Agent.

I anſwer: that to wil, is natural, but to wil wel, is ſupernatural, and muſt riſe from a higher wel-head than nature is. For as an hatchet wil cut when handled but with a common hand, but not make a chaire, or ſtoole, or any Artificial thing except it have *Influentiam Artificis quatenus Artifex*, the influence of an Artificer as he is an Artificer; So though to wil be natural, yet, to wil wel, to doe a ſupernatural worke in a ſupernatural and holy manner, it cannot except it have the influence of a ſupernatural Agent to direct and guide it.

If a man might accept *Grace* or refuſe it, as he would. God were no God, becauſe he might be croſſed by his creature, and his own wil ſhould not abſolutely beare rule, eſpecially in that great matter of beleiving, and not beleeving, and in putting difference betwixt man and man in the matter of Salvation and Damnation: For according to *Arminius*, though God did heartily deſire the converſion of ſuch a man, and offered him al the meanes of *Grace* that could be, yet it is ſtil in the free choiſe of his wil to convert, or not to convert; Their onely anſwer here is, that ſeeing God hath made a Decree, that man ſhal be a free Agent, though he doe moſt earneſtly deſire the converſion of ſuch and ſuch men, yet becauſe he cannot diſanul his Decree, he doth, and muſt leave it to the li-

berty of the Creature to doe contrary to even that himselfe desires. But what is this else but to put God into such streights as *Darius* was in, who would faine have saved *Daniel*, but because of his Decree he could not? And if griefe in Spirits and Angels be but *Renisus voluntatis*, a reluctancy of the wil, as the *Schoolemen* affirme, what is this else but to attribute griefe unto God, and so to detract from his Blessednesse.

Thirdly, if all *Grace* be not received, but a man may accept it or reject it as he will, how can it be solved, but that a man must *rejoyce and boast partly in himselfe*, contrary to *Paul's* rule, and not *wholly in the Lord*, for aske the question of all that are saved, what is the reason that you are saved rather then another, their answer must needs be; I out of the liberty of my owne will, did receive and use well the *Grace* offered, when another did not. So that according to *Arminius*, the Saints in heaven are not a jot more beholding to God then the damned in hel, for the offering of *Grace* on Gods part, was a like common to both, only he that is in heaven, may thank his own wil that he chose it, when onother refused it.

They have nothing here to answer, but onely that the meanes of *Grace* are dispenced by God with some disparity; But what is that when they maintaine such freedome of wil, that he who hath the greatest meanes may reject grace, and he who hath the least, may accept it?

Other reasons there are, but that I hasten: as that *Grace is not Grace without being received*, no more then a man can be a man without reason, or a gift can be a gift without being given, for no lesse doth it imply contradiction to suppose it to be a *grace*, & yet not to be freely bestowed by God, and received by us.

Secondly, bowing of the will is an effect of *grace*, and *grace* is an effect of the spirit. Now the spirit breaths, when, where, & in what measure it listeth. Againe, if *grace* should spring out of our soile, it should be but a flower of grasse, *for all flesh is grasse*, but the *grace* of the mediator is of a more durable nature, a flower that fades not, and a spring which is not dryed up.

Hence 2. Correlaries. { *One to rectifie our judgment.* / *The other to direct our practise.*

The

The firſt ſhewes us the errors of *Arminius*, who hath but refyned the old Pelagianiſme, a dangerous errour: for Arrianiſme was like a land flood that overflowed the whole world, but was ſoone dryed up againe, becauſe it had not a ſpring to maintaine it, but the beſt ages of the Church had in them as he called. *Multas fibras virulentiæ Pelagianæ*, becauſe it is an errour agreeable to nature & reaſon, ſo that we have a ſpring within our own breaſt to nouriſh and maintaine it. But now to keep cloſe to the point in hand, this point ſheweth the error of *Arminius* and *Pelagius*, who aſcribe the beginning preparations, and ability of accepting *grace* to our own free will, although the complement to God. Whereas you ſee by what hath been ſaid, that not only the ſuller ſtreames, but every drop of *grace*, is received from his *fulnes*. This errour proceedes from their not diſtinguiſhing aright betwixt acquiſite habits and infuſed, indeed in the acquiſite, the acts goe before the habits, and prepare for them, but with infuſed habits it is clean contrary; It is with them as it is with the naturall powers of the ſoule, wee have firſt the faculty of ſeeing before we doe ſee, and the faculty of hearing before wee doe heare, ſo it is in infuſed habits, we have firſt the habits before we exerciſe the operations of them, for even as the wheele doth not run that it may be made round, but it is firſt made round that it may run, ſo the heart doth not firſt do the actions, whereby it is put into a right frame, but it is firſt faſhioned and made a new Creature by *grace*, and then it doth actions, and brings forth fruits worthy amendment of life, for what is ſaid of the ſoule is as truly ſaid of *Grace*, it doth, *Fabricari ſibi Domicilium*, prepareth a room for it ſelfe, uſeth no Harbenger, for nothing can prepare for *grace*, but *grace*.

And if it be objected, as *Arminius* doth in his book upon the 7. to the *Romans*, that ſuch as *Seneca* and *Socrates*, were much enlightned, did approve the law of God according to the inward man, and had a kind of univerſall common *grace*. *Object.*

I anſwer, that this priviledg cannot be denyed to many among the *Heathen*, that as *Alchimiſts*, though they miſſe the end, yet they finde many excellent things by the way. So though they failed of the right end, the glory of God, yet they were not deſtitute of many excellent common gifts, wherein though one did go farre beyond another, as *Seneca* beyond *Nero*, and ſo others, yet as they *Anſw.*

ſay

ſay of ſins, they do all alike paſſe their rule of rectitude, though ſome goe further beyond than others, ſo were they al alike deſtitute of original Righteouſneſſe, although ſome more elongated from it than others, al are alike dead in ſins, though ſome (as dead bodies) more corrupted and putrified than others.

Object. And if it be objected, as it is by *Arminius*, to what end then are Exhortations and Threatnings, the propounding of Puniſhments, and Rewards, if it be not in our power to accept *Grace*, & refuſe it as we wil.

Anſw. I anſwer, that as the raine although it fal aſwel upon Rockes and Heathes, as upon Vallies and Fruitfull places, yet no man aſketh to what end is the firſt and latter raine; So Exhortations & Admonitions though they fal aſwel upon the Reprobates, and thoſe that are deſperately wicked, as upon thoſe that are docible and capable of better things, it is to no leſſe folly to aſke to what end they are, ſeeing as the raine, ſo they are to many beneficial and uſeful.

So much for the firſt Corollary, which ſerves to rectifie Judgements.

Corol. 2. The next is for Practiſe. If al *grace* be received, then *deferre not repentance*, for no repentance is accepted, but what proceeds from a *Sanctifying grace*, and that as you ſee is received, that is given by God as he wil. *It is not in him that willeth, nor in him that runneth, but he hath compaſſion on whom he wil have compaſſion, and whom he wil, he hardeneth*, Rom. 9. 15. As I ſaid before, the Spirit breatheth where, and when it liſteth. Therefore we ſhould as Millers, and Mariners are wont to doe, who take the Gale when it commeth, becauſe they know the winds are not at their command: Suppoſe a man were to paſſe the Seas within 20 dais upon pain of death, if the wind ſhould blow the ſecond day, third day, or fourth day, no wiſe man would omit the opportunity, becauſe he knowes the winds are not in his power; So, if the ſpirit ſhal breath into our hearts good motions of turning to God unfainedly in our youth, at 16. 17. or when ever, it is the greateſt wiſedome in the world to take the opportunity, and not to put it off, who knoweth whether they wilbe had againe or no: How many thouſand are now in Hel who thought to have repented, and did not becauſe they neglected thoſe breathings of the

the Spirit where they were offered? For there are certaine acceptable times, after which God offers *Grace* no more: happy he that *knowes that day of his viſitation*, and as our Saviour ſpeaketh, *the things which belong to his Peace*, in that his day, which *Ieruſalem* did not, which made Chriſt to weep over it, and which *Saul* did not: and the Jewes in *Ieremiah's* time did not, when God forbad *Ieremy* to pray for them. For as there were certaine times when the Angell moved the waters in the poole of *Bethesda*, and he that then ſtepped in, was healed; ſo there are certaine acceptable times, wherein God troubles the hearts of men by his ſpirit. Happy is he who then ſteps into a good courſe, that he may be healed to Salvation. I ſay there are certaine times, wherein God doth (as it were) thaw and ſoften the frozen hearts of men. And it is wiſedome then with the husband-man to put in the plough, while the ground is ſoft: for the heart in ſuch a caſe is like iron in the furnace, eaſily faſhioned, but ſtay till it be cold, and it will not be wrought upon. I beſeech you therefore let us be exhorted to take the opportunity, and not be like to thoſe whom *Iſayah* complaines of, *who like bulruſhes bow down their heads for a day*, while ſome ſtorme of inward or outward trouble is upon them, but when a faire Sun-ſhine day comes to dry it up againe, lift up their heads as upright as ever before. 58. 5.

If a man would ſit downe and call his thoughts together but for one half hour, and conſider this ſeriouſly, I have but a little time to live here, it is another place where I muſt live for all eternity, and it ſhall be with me for all this eternity, as I ſpend this ſhort time. I ſay if this were thoroughly conſidered, I wonder that any thing elſe ſhould take up the intentions and thoughts of a mans heart, but only how to make ſure his ſalvation. But alas we are robbed of our ſelves through worldly delights, and doe *magno conatu, magnas nugas agere*, and ſo we ſpend our lives. But if we would not have with the Merchant, *Fortunam rudentibus aptam*, that is, an eſtate hanging upon ropes, and depending upon uncertaineties, eſpecially ſeeing *grace* whence repentance proceedeth, is as you ſee received, and not in our power. But wee miſtake repentance, and that is the cauſe we defer it, it is not as it is commonly thought, a ſorrow for our ſinnes onely, nor a meere leaving of ſinnes out of feare of hell, and deſire to be ſaved, which

a man may doe out of the ſtrength of naturall wiſedome, providing for his owne ſafety, but it is a much different thing, *viz.* putting life into a dead man: *Epheſians* 2. 1. Making a man a new Creature, 2 *Corinthians* 5. 17. A change of the whole frame of the heart. As if another ſoule dwelt in the ſame body, as he ſaith; *Ego non ego.* In a word, when a man is cleane another man, then he was ſerving of God out of an inward propenſneſſe and having the whole bent of his diſpoſition turn'd to delight in the Law of God without theſe by-reſpects. And that this may yet be made clearer, and put out of all doubt, I would aske but this queſtion; That repentance which men take up in age, or in times of extreamity, whence proceedeth it, if from ſelfe love, as it uſually doth in ſuch caſes, becauſe the ſoule is then ſtrongly poſſeſſed with an apprehenſion of death and hell, and another life, then there is no more then nature in it, for the ſtreame riſeth not higher then the fountaine. A beaſt would doe as much, which ſinking into danger, would ſtruggle to ſave it ſelfe. But if it proceed from love to God, why was it not done ſooner, why not in the flowre of our youth, yea when it is done ſooneſt, would we not be heartily ſorry that it was not done ſooner, if it proceeded out of love to him. And if it thus proceed out of an holy love to God, it cannot ariſe but from his holy ſpirit: the breathings of which ſpirit as they are moſt free, ſo are they moſt pretious. Therefore when ſuch a ſparke is kindled in our hearts, let us bee carefull to put fuell to it, and not ſuffer it to goe out againe.

Al the Creatures in Heaven and Earth cannot helpe us againe to them, yea the beſt Ordinances are but as pens without inke, or empty Conduit-pipes which give not a drop of true *Grace*, except *Chriſt* who is the Fountaine pleaſe to conveigh it by them. You know the Famous Story of *Francis Spira*, what bitter cryes hee uſed upon his Death-bed: O that I had but one drop of *Faith*! One of the motions which I have beene wont to have, but yet could not have them! But died with thoſe deſperate words in his mouth, *I am Damned.* Therefore let us take heed how we let ſuch motions riſe up like bubbles in us, and breake againe; or goe out like ſparkes upon wet tinder, leſt often checking, and ſnibbing, and *quenching the Spirit*, in the end we be guilty of *reſiſting the Holy Ghoſt*, and *God ſhal ſweare in*

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his wrath that we ſhal not enter into his reſt. [Where by the way obſerve, that this Doctrine teacheth us not to be idle, and leave al to God, as they ſlander it] but as *Paul* maketh the Conſequence, becauſe *God worketh in you both the wil and the deed, therefore worke out your Salvation with feare and trembling*, *Arminius* contrarily, our ſelves worke in our ſelves the *Wil*, and the *deed*; Therefore we need not worke out our Salvation with any ſuch feare and ſolicitude, ſince we may doe it at our owne pleaſure and leiſure.

But it wil be ſaid this is a hard caſe, although a man would repent, yet he cannot? though he deſire to ſerve God, yet it is impoſſible. Therefore to take away this Scruple, we muſt know that God is exceeding free and open-handed in giving *grace* (if it may be taken in time) and if we wil not believe it, *Iohn* commeth here and telleth you, *I have received of his Fulneſſe*, and not onely I, but al we have received, that is, al other Saints that either are, or have beene: and ſince *Iohn's* time, many thouſand thouſands: And ſhal not ſuch a Cloud of Witneſſes perſwade us? If a Beggar doe but heare of an open Houſe kept, or a great Dole, it affects him, and invites him to goe: But when he ſees many come from it with armes-ful, and laps-ful, and baſkets-ful, then he is confident: that addeth wings to him; So if a ſick man doe but heare of a Famous Phyſitian, or a healing Wel, it ſtirs him up to goe and try: But when he meets with 100 and 1000 comming from the Wel, and telling him, I have beene there and am healed, I have beene there, and am made whole, then he maketh no queſtion; So doth *Iohn* here, *Al we have received of his Fulneſſe*: Like a Bird that hath found out a *ful* heape and calls his fellowes to it. Say not therefore, oh my ſinnes are ſo great, and my wants are ſo many: But rather thinke thus with your ſelves, if there was *grace* inough for ſo many, there is ſurely inough for me: Onely you muſt receive when it is offered *in the acceptable time*, leſt often grieving the Spirit, God ſuffers *his Spirit to ſtrive no longer*. Gen. 6. 3. But (as I ſaid before) *ſweare in his wrath that you ſhal not enter into his reſt.*

2 If al *grace be received*, then let us be *affected as Receivers* [1 *In thankfulnes towards God*] the moſt gracious are the moſt grateful, [2 *In Humility towards men*] *For what have wee that*

wee have not received? And ſhal our Purſe or Veſſel boaſt it ſelfe againſt another, becauſe the Owner hath put more Gold, or more precious Liquor into it, than into another, it may be of the ſame, or a better worth? Or ſhal the wal which gliſtereth with the Sun beames exalt it ſelfe againſt another which ſtands in the ſhadow, as if it had Luſtre from it ſelfe, and not borrowed from the Sun.

3. Let us be affected as Receivers, *in begging grace at Gods hands by Prayer.* Therefore it is ſaid to be the Bucket of *grace*, and it is a true obſervation, that a man of much Prayer, is a man of much *Grace.* Now Prayer is either *Private*, or *Publique*: [*Private*, is that wherein we expreſſe our private and particular occaſions to God every day, wherein we renew Repentance & Covenants with God, of abſtayning from the ſinnes we are moſt prone to, and of doing the duties to which we are moſt unapt, in a word, that wherein we doe every day ſet our hearts ſtreight before God in all things. This is the very Life of Religion, and in this we muſt be very frequent and fervent, binding our ſelves with an inviolable reſolution to keep a conſtant courſe in it, but of this there is no doubt. [The next is *Publique Prayer*, of which becauſe it is more queſtioned and not received by all with that Reverence it ſhould, I wil adde a word or two of it, and conclude.

That a ſet Forme of Prayer is Lawful, much need not to be ſaid, the very newneſſe of the contrary opinion is enough to ſhew the vanity and falſeneſſe of it: It being contrary to the Judgment of approved Councells, Learned Fathers, and the continual Practiſe of the Church.

Tertullian, who lived not much above an hundred yeares after the Apoſtles death, ſaith in his Booke *de Oratione*, *Premiſſa Legitima & ordinaria Oratione*, *Ius eſt ſuperſtruendi Petitiones, &c.* which ſheweth that they had ſome ordinary ſet allowed Prayers, to which, afterwards ſome were added at more Liberty. In *Origen's* time, who lived very neere *Tertullian's* time: It is evident that there were ſet Formes of Prayer uſed in the Church: for in his 11th Homily upon *Ieremy*, he repeateth and expoundeth ſome paſſages of them, upon which occaſion *Illiricus* ſaith. *Tunc temporis certas quaſdam formu-*

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las orationum ſine dubio habuerunt. *Baſil* in his 63. Epiſtle ſaith, that in his time there were Letanies uſed in the *Neoceſarean* Churches, and *Ambroſe* in his time affirmeth: *Vſum Letaniarum ubique eſſe frequentem.* *Conſtantine* the Great preſcribed a ſet Forme of Prayer to his Souldiers, ſet downe by *Euſebius* in his fourth Booke. And *Calvin* in his 83. Epiſtle to the Protector of *England* ſaith, that he doth greatly allow a ſet Forme of Eccleſiaſticall Prayers, which the Miniſters ſhould be bound to obſerve.

But as I ſaid before of the lawfulneſſe, there is little queſtion. That which is chiefely to be reprehended, is of a ſecret diſeſteem of publique prayers? By reaſon of which, many neglect to come to them, and they which doe, doe it in a perfunctory and overly manner, which is an extreame fault. Better were it, that men would come to this disjunction; either it is lawfull to uſe them or not; if not, why doe they not wholly abſtaine, and if they be lawfull, why doe they not uſe them conſtantly, and in a reverent and holy manner. One thing there is, which if it were well conſidered, would breed in the hearts of men another eſteem of our publique prayers then there is. And that is, that beſides the end of obteyning the things we want (wherein yet publique prayer hath the promiſe) there is another end in praying, and that is to worſhip God, and to performe a ſervice to him, for proving of which, there are two places of Scripture un-anſwerable, *Luke* 2. 37. *Hannah worſhipped God by faſting and prayers*, the word uſed is λατρευουσα, which is the proper word for worſhip. *Acts* 13. 2. *They miniſtred to the Lord and faſted*, the word uſed is λειτουργουντων, whence the word Liturgy is derived. This me thinkes ſhould breed in the hearts of men a reverend eſteeme of this duty.

Beſides, how ſtraight is that which is objected againſt the lawfulneſſe of it, as that the Spirit is ſtinted, when wee are fettered with words appointed.

Anſw. The freedome of the Spirit ſtands not ſo much in the extent of the words, as the intenſneſſe of the zeale wherewith they are uttered. Beſides if this argument were good, it would ſwell againſt conceived prayer, for if he that heareth, hath a larger ſpirit then he that prayeth, there is to him the ſame ſtinting or reſtraint.

Againe it is objected, that we cannot pray for occasionall necessities. Therefore we bind not only to a set forme: but men may, and ought to use besides, private prayer, wherein we may expresse our private, accidentall, and particuler occasions. And if they be more publique, there are prayers before and after Sermon, wherein the Minister is left at more liberty? And if it be yet more generall belonging to the State or Church, we adde it to the publike prayers, as it is in the *Gun-powder-treason, times of War, dearth, &c.* But there needs not much be said to convince the judgement: that which is chiefely to be desired, is, that they may be better observed, and more esteemed, especially seeing our publique prayers be holy and good, (and which should be a greater inducement) the Church hath commanded them: And if the Church be to be obeyed in indifferent things, as it is, much more in appointing of Gods owne Ordinances.

And if a set forme of prayer bee lawfull, then the Lords Prayer must needes excell, being dedicated by Christ himselfe, and is therefore to bee more frequently used, and withall Reverence both in minde and gesture. Nor doth this want the practise and approbation of the Auncient, it is *Cyprians* speech. *Quanto efficacius impetramus quod petimus Christi nomine si ipsius Oratione petamus.* And Saint *Augustine*, *Disce et retinete orationem Dominicam, et inter omnes sanctos Consono ore proferatis.* Thus if we shal shew our selves affected as Receivers, in using both publicke and private praier, we shall find that successe which *Iohn* and the rest found, who of his *fulnesse received Grace for Grace.*

FINIS.